

# BLUE GRASS BLADE.

A. T. Parker  
High and Ashland East Side  
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Charles L. Moore  
Editor



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**"THE DAMNED STUFF CALLED  
ALCOHOL"**

I believe that alcohol, to a certain  
degree, demoralizes those who make  
it, those who sell it, and those who  
drink it.

I believe from the time it issues  
from the colled and poisonous worm  
of the distillery until it empties into  
the hell of crime, death and dishonor,  
it demoralizes everybody that touches  
it.

I do not believe that anybody can  
contemplate the subject without be-  
coming prejudiced against this liquid  
crime.

All you have to do is to think of the  
deaths—of the suicides, of the insanity,  
of the poverty, of the ignorance, of the  
distresses, of the little children tug-  
ging at the faded dresses of weeping  
and despairing wives, asking for  
bread; of the men of genius it has  
wrecked; of the millions who have  
struggled with imaginary serpents  
produced by this devilish thing.

And when you think of the jails, of  
the almshouses, of the prisons, and of  
the scaffold upon either bank, I do  
not wonder that every thoughtful man  
is prejudiced against the damned stuff  
called alcohol.

ROBERT G. INGERSOLL.

"Keep Church and State forever  
separate."—GRANT.

"In no sense whatsoever is this govern-  
ment founded upon the Christian  
religion."—WASHINGTON.

"The divorce between Church and  
State should be absolute."—Garfield.

WANTED—Stalmen, local and gen-  
eral, reaching the mono and well sup-  
ply trade on recently patented mil-  
specialties of great merit. Hills &  
Ross Co., Medina, Wis.

## LIVELY

### SCRAP OVER RELIGION

WARM DISCUSSION AT THE BAL-  
TIMORE, MD., PARK BOARD  
MEETING.

A Proposition to Allow Religious Ser-  
vices in the Park Leads to Ex-  
change of Words Between Major  
Venable and Rev. Dr. G. W.  
Baldwin, in Which the President  
of the Board Attacked a Theolog-  
ical Work on Messiah—Declares  
Himself an Agnostic.

The monthly meeting of the Park Board last night was enlivened by a sharp debate pertaining to religion be-  
tween Major Richard M. Venable,  
president of the board, and Rev. C. W.  
Baldwin, secretary of the City Mis-  
sionary and Church Extension Society  
of the Baltimore Conference, Method-  
ist Episcopal church, during the pro-  
gress of which President Venable de-  
clared: "I began a Presbyterian, but  
have turned to be an Agnostic."

Rev. Dr. Baldwin also took occasion  
to call President Venable to account  
for criticizing Prof. Charles Briggs'  
three books on the "Messiah," which  
Mr. Venable termed as being "the  
most foolish books he had ever read."

As soon as this statement was made  
by the Major, Rev. Dr. Baldwin, who  
was about to leave the boardroom,  
wheeled around, and stepping to the  
table, around which four members of  
the board were gathered, assumed an  
indignant air, and said: "Major Ven-  
able, I am a minister of the gospel, and  
I want you to distinctly under-  
stand that I do not propose to stand  
here and have you make such remarks  
upon our movement. It is not proper  
for you to make such remarks in the  
boardroom, and I resist such an ex-  
hibition of your—excuse me, shall I  
say virus? No, I will not allow the  
display of your opposition to our  
cause."

As to Free Speech.

Major Venable then told Rev. Dr.  
Baldwin that (the Major) could speak  
as he pleased, and that Rev. Dr. Bal-  
dwin could do the same. To this Mr.  
Baldwin replied that the Major must  
have some reason for speaking as he  
did.

As the question of allowing reli-  
gious services in the parks was before  
the board at the time of the begin-  
ning of the word combat, Major Ven-  
able said, in reply: object to preach-  
ing in the parks. What you preach is  
not true. It is offensive to me.

Dr. Baldwin did not seem the least  
bit surprised at this, and as he turned  
to leave he was heard to say: "Yes,  
I thought you were that kind of a  
man."

The debate was of short duration  
and Major Venable was not in the  
least disturbed at the pungent fire  
from Rev. Dr. Baldwin.

Wants Religious Rights.

The discussion was brought about  
by the application of a number of  
Presbyterians, headed by Mr. Gustav  
Ober and Rev. D. M. Buchanan, of  
Lafayette Square church, to operate a  
kosov wagon in Druid Hill Park, and  
of the City Missionary Society, repre-  
sented by its secretary, Rev. C. W.  
Baldwin, to hold open-air meetings in  
the park. Major Venable was op-  
posed to such uses being made of the  
parks and so expressed himself.

Mr. Ober spoke first on behalf of  
the gospel wagon movement, and at  
the outset stated that he hoped the  
board would grant the request, "as,"  
said he, "I have the Presbyterian cler-  
gyman aroused."

Dr. Baldwin then made his state-  
ment as to the open-air religious meet-  
ings, followed by Rev. Mr. Buchanan.  
The speakers endeavored to show to  
the Major that the meetings were not  
to be denominational, but were to be  
engaged in by all the Christians.

Against Such Services.

Major Venable said: "We ought not  
to have religious services in the parks.  
They are denominational, for they  
must be either Protestant or Catholic.  
I do not believe the parks are meant  
for any such purpose, and further-  
more, I do not believe we have the  
right to grant the privilege."

Dr. Baldwin then inquired if it was  
wrong to sing a hymn in the park. Su-  
perintendent Crosby answered "No."

"Is it wrong to make a public prayer  
in the park?" asked Dr. Baldwin.

Major Venable broke in and said,  
"It might be to a Jew."

Dr. Baldwin made a laconic reply to  
this, after which the board decided to  
refer the matter to City Solicitor  
Bruce for an opinion as to the right  
of the board to grant the right to hold  
religious services in the parks. It was  
at this point where the warm debate  
took place brought on by Rev. M.  
Buchanan's reference to his former  
teacher, Rev. Charles Briggs, whom  
Major Venable knew and went to  
school with at the University of Vir-  
ginia. The Major then took occasion  
to criticize Professor Briggs' books as  
stated above.

Comment—The above is a clipping  
from the Baltimore (Md.) American  
and one of especial interest to me-  
lings and speakings with in parks  
and on street corners, that is if we  
have no buildings of our own in  
which to meet (and if we did have  
they would be taxed), we must look  
to the park, the market place, and  
public square. Consequently the above  
stand of Mr. Venable is one of some  
importance, affecting our future  
propaganda work.

In nearly every large city, is this  
question of freedom of speech.

Is President Venable right, or is he  
wrong, in refusing public right of  
Christians in the parks of Baltimore.

The first thing to be considered is:  
What are parks for? What is the  
municipal law governing them? If  
the laws governing them in Baltimore  
explicitly state what they shall be  
used for and what shall be prohibited  
and if public speaking be one of the  
things prohibited, then President Ven-  
able's right.

But if his only reason was that  
which he gave, "I object to preaching  
in the parks. What you preach is not  
true. It is offensive to me," then Pres-  
ident Venable is entirely wrong, for it  
should be the high office of the Pres-  
ident and Agnostic to contend as  
strongly for the free speech of his ene-  
my as he would for himself.

President Venable may have reasons  
for his action, which the  
newspaper has not given or made  
plain.

Were I president of the park board  
of Cincinnati, I should surely take the  
same stand as that taken by Pres-  
ident Venable. Here in Cincinnati the  
Freethinker and Socialist are not per-  
mitted to speak in the parks. He is  
contentiously told to go down by the  
river, or rent a vacant lot and  
there hold his meetings.

So, as president of the Cincinnati  
park board, I would likewise refuse  
the clergy, as did President Venable,  
and in language even more emphatic,  
I would use the occasion to the bene-  
fit of Agnosticism, by showing that  
their speaking would be a discus-  
sion in free speech, that if the Agnos-  
tic and Socialist were kept out, they  
couldn't come in.

I would then say to them that I be-  
lieve in free speech and that I would  
publicly advocate and insist on their  
right to speak in the parks, if they  
would likewise publicly advocate and  
insist on the right of the Agnostic to  
speak in the parks. This would put  
their honesty and justice to the test,  
and make a square issue of the sub-  
ject.

The position of President Venable is  
a delicate one. He is evidently a  
very honest man. He is no milk  
and water Liberal. He is the kind  
of man to hold office, and will com-  
mand the applause of all Liberals who  
read his action. Speaking for my-  
self, he is a man after my own heart.  
I glory to see such men come to the  
front in official life, but I am not al-  
together satisfied with his stand.

If the conditions in Baltimore are  
identical with those in Cincinnati, if  
the Agnostic and other speakers are  
denied the privileges of the park, then  
he is exactly right, and while making  
plain his objections to Christianity,  
he should have also pointed out the  
discrimination made against other  
classes.

But on the other hand, if he opposed  
Christian speaking in the parks, solely  
because of his dislike of Christian  
doctrines, then he is all wrong.

As a Freethinker, he should have  
set the example of free speech. Un-  
der such circumstances, if I had been  
in his place, I would have said,  
"Come in and sanctification and bring  
your ghost, devil and hell-fire along  
with you, and raise all the brimstone  
you please."

Then, after they had gotten the  
works going for a Sunday or two, I

would have written to John F. Clarke,  
and the rest of the big gang around  
there, to advertise a big meeting in  
the park, and come up and make ap-  
plication for admission and I would  
arrange it.

Then the devil would be to pay and  
justice being upon the side of the Agnos-  
tic, my act would serve largely to  
bring Agnosticism to the front. I fear  
President Venable did not take ad-  
vantage of a good opportunity to down  
superstition and advance reason and  
liberalism.

In nonarchical England the Agnos-  
tic, the Socialist and every iconoclast  
may go to the parks and be free to ex-  
press their sentiments without inter-  
ruption; but such is not allowed in  
free (U. S. America).

In my mind the right of free dis-  
cussion in public places is a serious  
one to the Freethinker. In Cincinnati  
preachers speak on street corners and  
from church pulpits, and the Agnos-  
tic and Socialist has no such privi-  
lege. Since we have no property, fa-  
vored by exemption from taxes, since we have no other place  
than the free air and sunshine of heav-  
en, and the park, and the market place,  
even the air and sunshine are not free.  
It means much to us, because if we  
congregate at all, it must be in public  
places, and we should keep our eyes  
open to the importance of park  
regulations in all our cities.

W.

**MRS. HENRY ON THE  
BIBLE'S ELEVATION OF WOMAN**

Mrs. Henry's article on the Bible's  
alleged elevation of woman has all  
the force that attaches to everything  
she writes, but I was in hopes, she  
would, some time, get onto some  
curious bit of logic that we have re-  
cently had in Lexington.

Rev. Dr. George Varden, a very  
strong Baptist preacher and writer in  
the newspapers, was arraigned and  
found guilty of the charge of beating  
his wife.

Mr. Varden, an estimable lady,  
brought suit for divorce and alimony.  
The court, Judge Watts Parker, pre-  
siding, rendered a judgment that Judge  
Parker said to him that he had not  
yet, in passing sentence on the ge-  
neral, and the pay for which is not  
"nominated in the bond" when they  
are given their jobs, showed great  
sympathy for Varden, and prac-  
tically said to him that he had not  
done anything very bad.

This establishes a precedent and a  
case of wife beating comes up in the  
court of Judge Riley of Lexington.

Riley is a Catholic, the church that  
has the most trouble on marriage. The  
only charge made against the woman  
by her husband who admitted that he  
beat her, was that he "saw her talk-  
ing to a man."

Judge Riley dismissed the man  
quoting, as his authority for doing so,  
the fact that the English law said a  
man had a right to whip his wife.

When they put me in jail in Paris,  
Ky., for libeling the Campbellite  
church, a distinguished Christian  
Commonwealth's Attorney, said to  
the grand jury, in my presence, as au-  
thority to be used against me, that  
the fact that all that I said was com-  
monly known to be true, made my  
statements all the more libelous, ac-  
cording to the English law, which ap-  
plied in the case.

When American Christian men con-  
duct local proceedings against other  
Christian men they use American law  
but against women and infidels they  
use English law, and I have been  
glad enough to think that it was  
against the laws of England that our  
Revolutionary fathers fought.

South Haven, Mich. June 29.—The  
greatest sensation this section of the  
State has ever known has been caused  
by the arrest of Charles L. Allison up-  
on a charge of assault upon a four-  
year-old girl.

Allison has been superintendent of  
a Sunday school in the Methodist  
church and is a man of family and has  
always stood high here.

The prisoner was taken by the sher-  
iff to the city hall, where he was  
placed under a guard of six men.  
At 1 o'clock citizens went to the  
hall with a rope and demanded Allison  
was held.

The sheriff held them at parley  
while one of his men telephoned for  
help.

The posmen arrived just in the nick  
of time.

A fence fight ensued in front of the  
city hall and it was over an hour be-  
fore the men were driven away. Many  
were severely injured.

## DEBATE

BETWEEN REV. U. G. WILKINSON  
AND ME, I WANT TO SEE  
PUSHED ALONG.

Am Ready Right Now and Just Won-  
dering for the Fray.

Beck, Ind. Ter., July 7, 1904.  
Editor Charles C. Moore:

Dear Editor—I see there is a proba-  
bility of your coming to the Indian  
Territory. Nothing could please me  
more. This is a Campbellite strong-  
hold and I think much good will be  
done. We will get several subscribers  
for your paper, and send some books.  
Bring some of each kind, I think I  
will raise a club for the Blade.

Please come if you can; your ex-  
periences will be sent you in advance.  
Yours truly,  
G. R. SPENCER.

Grady, Ind. Ter., July 5, 1904.  
Mr. Charles C. Moore:

Sir—Your letter to hand. Will say,  
in reply, that I am very glad that it  
is so that you can come over, and  
hold a debate with Rev. Wilkin-  
son. There will be no trouble in getting  
up the money for the expenses. It will  
be the greatest treat we ever had in  
this town. You and Wilkin-  
son will have to set the time.

Why not come here from St. Louis?  
I am not sure that the church will  
endorse Wilkin-  
son. If they do not it is not the best  
they have got here. All the reason  
they seem to have is that he is too  
fair a debater to suit the Campbel-  
lites, so I don't care whether they en-  
dorse him or not.

was moderator when Welch and  
Wilkin-  
son had a debate at Conanache,  
Indian Territory. That is where Wil-  
kinson lives, and at the close the  
Campbellites offered to pay \$25 of our  
expenses if we would get a man to  
confront Warlick. So I think when it  
comes to a show down they will want  
to put up Warlick. If they do, let  
him come. They call him their big  
gun. I think they will want to have  
it at Conanache, as that is a Camp-  
bellite town. I would prefer having  
it at Grady, but I don't want to fail.  
I will write to L. S. Welch of Sweet-  
water, Okla., and try to get him here.  
Yours truly,  
H. A. HOUSER.

P. S.—Since writing the above I  
have seen some of the brethren and  
it is likely that we will build an arbor  
and cook our grub on the ground. Co-  
manache is on the Rock Island rail-  
road, and we are near by. When you  
and Wilkin-  
son arrange the time and  
place then we will fix things with you.  
I will try to have J. D. Shaw  
here.

P. S. No. 2.—You see I am writing  
by piecemeal. I am laying by my cot-  
ton crop of 22 acres, the best crop  
I ever had. I plow from 12 to 14  
hours a day and just write a little  
while my mules are eating. We have  
the best corn and cotton crops here  
we ever had. Corn will average 40  
bushels per acre, and I think there  
is some here will make 75 bushels  
per acre.

I think if you come out here and  
hold a debate with the Rev. Wilkin-  
son and see the country you will con-  
vince Rev. Wilkin-  
son that the god  
idea is all a delusion then he will turn  
infidel and go to lecturing on infideli-  
ty, then you will go back and pick  
up one acre of Quakerism where  
your house stands and put the tim-  
ber in your pocket, and get Jim  
Hughes and his wife and kid, and their  
household goods and the Blue  
Grass Blade and bring them all out  
here and set up in some good town on  
the Rock Island railroad, where there  
are plenty of infidels.

I tell you Free thought is coming  
West fast. The preachers, when they  
leave Grady, say they are just out  
of hell. They howled here for about  
ten days two years ago, and got to  
kick one little girl that was nearly  
dead with consumption, and last year  
they did not get to kick any one and  
so they went off mad and said Grady  
was hell.

We will have plenty of oil in our  
lamps when you come. H. A. H.

Answer—These letters are exceed-  
ingly gratifying to me. Our Congress  
in St. Louis will, it seems, probably  
be October 15, 16, and 17, and I do  
not want to wait, if I can do better,  
until then. I am ready for the debate  
right now, and I want you two to ra-  
range for the debate just as soon as

I can get there. I like the arbor idea  
splendidly.

I want to debate both with Wilkin-  
son and Warlick. I don't care anything  
about Wilkin-  
son's standing with his  
people. The Firm Foundation, the  
Campbellite paper that gives him a  
hearing, is as good as any of their pa-  
pers, and that has endorsed him by  
publishing his articles.

Be sure not to let Wilkin-  
son get away. The Firm Foundation has  
practically published his challenge to  
me to debate and has stated that in-  
fidel cannot be found to answer him,  
and we must now force him to a de-  
bate or a square showdown.

I believe Wilkin-  
son is a man of fair  
sense and that if I can get him on the  
rostrum for a week's debate I can  
force him to say, plainly and publicly,  
that he does not believe there is any  
god—that is except—and soon make  
an infidel worker of him.

Then, when we are through with  
Wilkin-  
son I want to meet Warlick in de-  
bate.

Please notify him of my desire, and  
make him come to time if you possi-  
bly can.

I do not want any money for any  
of it except my actual expenses of  
traveling. I believe it will do good,  
and that you will all be glad that the  
debate took place.

I believe that we will have a large  
hearing from infidels and Christians  
and that both parties will enjoy it,  
and be benefited.

Push it right along and telegraph  
me just as soon as possible to come,  
and have Bro. Shaw with us if you  
can.

## MONEY

CONTRIBUTORS TO THE ROMAN-  
CONGRESS FUND CAN  
HAVE IT.

To me individually it looks almost  
certain that we shall be able to pub-  
lish Dr. Wilson's return from the  
Rome Congress. The Doc-  
tor, however, is not quite so confident,  
and at his suggestion we now ask all  
who have contributed to the fund and  
desire the return of their money to in-  
form me at once, and the same will  
be sent them one hundred cents on  
the dollar.

Dr. Wilson sails for Europe in the  
early part of August and will send  
letters to the Blade and hope to have  
his book published; but those who  
may not be satisfied with the publica-  
tion in the Blade alone "can have  
their money back for the asking." All  
who do not ask before August 1st  
will be considered as satisfied. But  
don't wait till then; if you want your  
money ask now and write to

MORRIS SACHS,  
Atlas Bank Bldg., Cincinnati, O.

## DR. WILSON'S

FRIENDS ARE REQUESTED TO RE-  
MIT THEIR SUBSCRIPTIONS  
AT ONCE.

Shall Dr. J. B. Wilson represent  
American Freethinkers at the coming  
Free thought Congress of the world?  
And is it a physical impossibility to  
raise a fund of one thousand dollars  
for that purpose?

Let the reader decide for himself.  
As to the sentiments entertained by  
Dr. Wilson's friends in Cincinnati I  
would say that it is the consensus of  
opinion that the Doctor shall go to  
Rome and that a thousand dollars  
ought and can be raised.

We now have about \$250 in the  
bank and about \$50 in the Blue of  
60¢. We still have \$300 to collect  
from those who have subscribed, and  
if they will remit the amount of their  
subscription at once there is no ques-  
tion but that Dr. Wilson will be able  
to make the trip and publish the book  
on his return.

If the three hundred subscribers  
will remit at once I will guarantee to  
raise one hundred dollars in Cin-  
cinnati in addition to former subscrip-  
tions in this city. This will give us  
\$750, and I am sure that we will re-  
ceive the other hundred dollars from  
the Doctor's return from Rome.

Hence it ought to be an established  
fact at the Free National  
Liberal Party will be able both to  
make the journey and publish the  
book.

All we ask now is for the subscrib-  
ers who have not paid the respective  
amount of their subscription to do so  
at once, and if possible to get their  
returns to subscribe and remit.

MORRIS SACHS,  
Atlas Bank Bldg., Cincinnati, O.





## This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf from an old book. The paper has a slightly textured appearance with some minor discoloration and a small dark stain near the bottom center. The left edge of the page shows the binding of the book.

## A PREACHER

WILL PAY \$1.00 AN HOUR TO INFIDELS TO LISTEN TO HIM.

Conway, N. Dak., July 1, 1904.  
Editor Blue Grass Blade:  
Dear Sir—Enclosed is a clipping from Minneapolis Daily Times, and I wish you would give some light on the matter.

What the Rev. Seruings offers I think is a very good proposition, and I wish I was there to hear him and make a dollar or two beside.

Yours truly,  
J. V. STARV.

The clippings are as follows:  
**AN INVITATION TO CHURCH**  
THAT SHOULD BE ACCEPTED.  
The Rev. Thomas Seruings, pastor of a Baptist church at Provo, Utah, has made a public offer to pay a dollar an hour to infidels who will sit in church and listen to him on Sundays. Applicants must call on him to register and pass an examination as to their religious belief. He insists upon the examination because he wants no milks and water unbelievers to claim the dollar an hour. It is his purpose to reach the real pagans and through them bring the half-way fellows to their senses.

The dispatch announcing the invitation stated that no infidels had accepted the offer, though several had interviewed the minister on the subject.

We hope to hear better reports as the Sundays pass. Your infidel is a person who declares that his mind is open. Usually he classifies himself not as an infidel, but as an Agnostic. That is, he does not know and does not profess to know. He has education. That being true, he cannot consistently refuse to hear the other side, and certainly he cannot decline to hear it when he is well paid in current coin for his time.

Infidels of Provo who ignore the minister's invitation will stamp themselves as bourgeois of unbelief, and a bourgeois has been defined as one who never forgets anything and never learns anything. Surely no self-respecting infidel of Provo desires to place himself in this classification.

The Utah minister has put the unbelievers of his community in a dilemma and the horns they must logically select is the one which means a lecture on the folly of their ways with a dollar for their trouble. Those who stay away will give the preacher a splendid opening for sarcastic remarks.

You may rest assured that no preacher is ever going to pay a dollar to get anybody to listen to him. It is not their craft. They will take in any amount of money they can get their hands on but they never let any of it loose unless they have to.

If Seruings is sure that he can rake two dollars by sitting up one he may give it up. But the chances are now to one that if he can fool any infidel into going to hear him preach for the pitiful consideration of a dollar an hour—when the wear and tear on the infidel's brain and conscience would be worth ten dollars an hour—that preacher would then beat that infidel out of that hard earned dollar. It's worth at least two dollars an hour even to have to look at a man named Seruings, even if you are deaf and did not have to hear him.

If Seruings thinks he has a message to the infidel world here is the Blue Grass Blade whose job it is to give all such sufferers a hearing. But Seruings, like preachers generally, wants to be in the pulpit and have the infidel in the pew where the infidel can't talk back at him—an advantage that he would not have in the Blade.

Preachers can say very bold things when they know they are padding on the other fellow's mouth.

I am an infidel of the Atheist brand and I am continually on the look out for preachers to discuss with, in writing or orally and if Seruings is really looking for an audience of infidels that he will not cost him a cent he ought to hunt me up; but you will most probably find that Rev. Seruings wants his infidel audience fixed like they do peace when they are fattening them to abnormally increase their livers to seel to rich fools.

The poor geese—and ganders too, I suppose—are nailed down by their wet feet and just have to swallow anything that their persecutors stuff down their throats.

If Seruings wants to take time about with me in stuffing each other I am his perambulator, but hard up as I am, I would not, for a dollar an hour, just have to sit still and let him just poke any old theological rot down my throat, with no chance to come back at him.

You might, just to get onto his graft, go and blow in on him or two on Seruings, but no infidel in good standing should be fool enough to let the Christians see that he expected to get a dollar out of Seruings short of knock-

ing down and taking it away from him.  
The editor who wrote that must be a bright particular star.

## ROME CONGRESS FUND

It is the desire that Dr. J. B. Wilson, president of the American People at the World's Congress of Freethinkers to be held in Rome, Italy, next September. Dr. Wilson is president of the National Liberal Party and is eminently qualified to participate in the deliberations of the Congress. On his return from Rome the Doctor will write a book embracing his experience and proceedings of the Congress, and it is needless to speak of the Doctor's versatility and ability to write such a book.

The price of the book will be one dollar, and as the expense will be very heavy it is hoped that all who are able will subscribe for as many books as possible.

All money received is deposited in The Central Trust and Safe Deposit Company, of Cincinnati and will be drawn from the Secretary of the National Liberal Party. Address: MORRIS SACHS, Atlas Bank Bldg., Cincinnati, O.

Condition of Fund.  
Total subscribed ..... \$733.00  
Amount in bank ..... 336.25  
Sent to Secretary ..... 75.00

THE GENERAL SLOUM HORROR.

Tongassio, Kas., July 2nd, 1904.

Mr. Charles C. Moore:  
Dear Sir—I have just received from my brother, the Rev. F. P. Reno, a copy of the "Christian Advocate" with an editorial marked as you can see.

Read it carefully, if you can without getting nauseated, and give us a good honest opinion. He has had a similar experience. The New York Sun rallies to Jehovah's rescue with a dish of theological hush or nonsense, and from what motive? Fanatical hypocrites may think such nonsense fairly justified, but the "Lord" is permitting such wholesale destruction of human life and never once mention the fact of His inability to prevent such catastrophes. Let us have a good comment from the shoulder out. Yours truly,  
J. W. RENO.

The Christian Advocate is published in New York City. An extract from its editorial is as follows:  
When calamities of a similar nature have occurred we have stated the underlying principles by which a rational belief in the existence of a loving and merciful Providence can be harmonized with such apparent contradictions as earthquakes, eruptions, famines, floods and tempests. On this occasion we will give our readers the opportunity of seeing how an editorial in the New York Sun faces the problem.

"That whole district now is in mourning. It has been afflicted as never before in its history. The Lutheran parish from which the afflicted excursion party was gathered is of a simple and unquestioning religious faith, and there is nothing eccentric or sensational about its methods or its tone. It is a low degree neighborhood, and excursions such as that of Wednesday are a necessary relief to the many inhabitants of the district. This parish, moreover, was remarkable for the magnitude of its Sunday school and for the devotion to the religious education of the pupils on the part of both pastor and people.

"It is on such a community, of the very best among the whole four million people of New York, that this terrible blow has fallen. No wonder that the critics of religion and the scoffers at its theory of an all-wise and tenderly loving personal God rise up with such bitter aspirations as those contained in the letter of our Brooklyn correspondent of yesterday. But they might as well envenom against all the suffering, care, disappointment, and torture to which the human race has always been doomed, great and small, and no matter whether Christians or Jews or heathen, before the advent of Christianity and not less since that advent, except so far as the progress of enlightenment has multiplied preventives and ameliorations.

"Will the Lutheran parish of St. Mark's fall into decay because of its terrible loss? The more probable result will be a passionate revival of religion. The mourners will seek the consolations of religion in their affliction, and their faith will be increased rather than diminished. The Brooklyn scoffer may tell them that the God they worship is a monster of cruelty and malignity, but they will bow before Him in humble submission. They will, not mine, be done, will be the cry of their anguished hearts. It is not in times of prosperity and of abounding health that the churches are crowded. It is in times of grievous depression like those of 1857, when human agencies are unavailing against suffering the mass of society still turns with faith and hope to seek

succor from above. Religion continues dominant in the world, and human logic is still powerless to overthrow it."

The logic which attempts to overthrow faith is God, pushed to its limits would undermine the foundations of morality, and justifying the vast proportion of mankind in hating life and deliberately making an end of it. But the instinct of self-preservation is supported by the conviction that the honest mystery of God through of ten shrouded in clouds and darkness is infinitely preferable to the hopeless mystery of a universe without a God.

If there is any meaning whatever in the editorial of the "Christian Advocate" and in what it quotes from the Sun, it is that what is commonly called the "Sloum horror" is not, by any means, a horror, but is a great blessing because it has the effect to turn the hearts of the people to religion, and next Thanksgiving day when we are called upon by the pious president of the United States to thank God for the blessings of this year of burning of the "General Slocum" should be one of the things that we ought to remember with special gratitude.

This is no ribaldry or exaggeration but the plain logical conclusion drawn from the reasoning of those two papers.

There were 1,021 of those good Christians who were burned to death or drowned, and they have all gone to heaven and are happy, and the cause of religion has been greatly advanced by the thing that the ungodly call a "horror," and, of course, all Christians ought to thank God that the accident happened and ought to pray that other similar accidents may happen, and if some specially pious person on some future Sunday school excursion, sets the boat on fire and burns up and drowns a thousand or two more children and their mothers and grandmothers for the good effect it will have in promoting religious revival, editors like those of the Advocate and the Sun certainly cannot blame him, but should commend his Christian zeal.

The editorial goes on to describe the deep religious awe that was inspired by the appearance at the Lutheran church, the next Sunday, of Haas, the pastor of the church, who had had charge the Sunday school, getting on and had been on the boat and was saved while his wife, daughter and mother-in-law were all lost. Haas, though stood as a monument of the grace of God.

He let all the women members of his own family party—but he managed to save himself.

Some time since a steamer struck a rock just as it had come in sight of the Golden Gate harbor at San Francisco. There was no intimation that the ship's captain was a Catholic. It is not common for ship captains to be plus. The ship sank rapidly and that captain stood on the deck until he saw everybody except himself, safe in the life boats. He was too late to save himself and was the only one drowned. That ship captain was a hero. Haas is a coward.

The nonsense printed by the Advocate and the Sun is in keeping with Bible teaching. "God loveth whom he chasteneth and scourgeth every son whom he receiveth," says the New Testament.

When a father beats his son people of common sense say it is because he is a bad man, but when this "heavenly father" brings horrible suffering and death upon innocent children Christians say it shows that he is a good and kind father.

The explanation of this inconsistency is that Christianity is stupid and irrational and editors and preachers want to make money out of it and so we have these stupid efforts to make horrible things appear to be blessings, and thus Christianity lies the world with liars and hypocrites.

**TOWARDING TO THE CATHOLICS.**  
Terrell, Texas, July 1, 1904.

Dear Mr. Moore:  
I enclose clipping from Dallas News that shows whether we are drifting, have just read in the Blade Reno's reception of his Majesty Satoli.

No one seems to be kicking about this shame and insult to our constitution and disgrace to the American Republic, except the so-called infidels, the only true patriots and brave defenders of our sacred principles.

Synagogue and boot-lacks are playing the devil in this country. Of course I don't mean the women but the things who are placed by the people of Texas in charge of this building to represent the State and not any church. Yet, without the consent of the people this high dignitary of a superstitious, and religio-political office is entertained in his official hall by the agents of Texas.

EDWIN T. GREEN.

The article in the News begins as follows:  
World's Fair, St. Louis, Mo., July 2.—Cardinal Satoli was the guest of

## ATTENTION! Consumptives

I kill and clean the lungs of all Consumptives Germs in from two to six weeks by a simple rational method.

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MRS. G. KELSEY,

Bellevue, Florida.

honor at the Texas State Building this afternoon from 7 to 9, thus making the day a red letter day for Texas at the Fair, since no other building has been so honored nor is it likely that the Cardinal will visit any other State building. So quiet were the preparations for the distinguished visitor that no word of it reached the ears of outsiders, and thus the crowd was kept until after the entrance of the Cardinal and his party. By about directing visitors to refreshment rooms in the second story after they had passed down the receiving line the room where the Cardinal was kept free from the crowd during the reception. The room where the Cardinal's party stood was beautifully decorated, yellow and white, the papal colors, was seen in all the decorations and in the bouquets carried by the young ladies in the house party of hostesses. Mrs. James B. Wells of Brownsville, whose handsome gown of black lace was worn over yellow satin.

These Texas Catholic boot-lackers would not have thought of showing such an ovation as that to any rostrant sky-pilot on the earth.

It shows that the whole trend of the Christian religion is towards Catholicism and that is just what I want to see.

Nothing will ever bring the Protestants of this country to a sense of the danger of religion except to see plainly that the politicians are bidding for the Catholic vote, and that they will give all the interests of this country to the Catholics in order to get that vote.

Whenever we can get the Catholics to crush out Protestantism then we will have all the best element of Protestantism on the infidel side and will have the free fight between Rome and Reason that we want and then we will make Rome howl, and this truckling to the Catholics by these Texas boot-lackers is only hastening the day when infidelity will crush Christianity.

## WOMAN GETS IN "LAST TAG" ON KIDDER.

Rochester, Pa., June 30, 1904.

Editor Moore:

I do not enjoy airing my views in print, but I won't be "dared" even though the danger is to approach the fire of your California wit. "Fools rush in where angels fear to tread," you know.

If the Socialists that Grier Kidder has "run up against" are as clear in their exposition of Socialism as he was in giving his views on Government in the Blade of April 24th, it's no wonder he don't understand it. If he would take the time he spends calling names and study an elementary work on Socialism he might be able to understand what some 500,000 Socialists in the United States and some two or three million in the rest of the world are trying to do.

Socialism is a big study, intertwining every part of the social fabric. The ordinary student cannot follow it out in all its branches, consequently the ideas of Socialists differ considerably as to details; but, in the underlying principles, you will find them united. They all believe that every person should have a chance to work and not be kept away from the means of production by land lords or money lords and that he should have the full product of his labor.

Man did not create the land, therefore has no right to own it and hold it from the use of others for purposes of speculation. He did not put the minerals in the earth, therefore has no just right to demand "royalty" from those who dig it out.

As all capital is produced by labor (mental and muscular), using nature, workers should not be "bled" by means of rent, interest and profit for the use of their own property, which the capital is to have appropriated through unjust laws.

Public ownership of all means of production and distribution will stop these income tax, interest and profit, will give every person that wants work an opportunity and will make great progress in destroying the parasites that prey upon society. By having the initiative and referendum the people will be directly responsible for the laws made. Many foolish and

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You will find the editor and publisher of the Blue Grass Blade at Mr. Wagener's, if we are fortunate enough to visit the Fair.

DON'T FORGET THE ADDRESS, but take this paper with you. Write them for particulars.

W. C. WAGENER,  
3111 North Newstead Ave.  
ST. LOUIS, MO.

Kidder would have us believe it is "envy" he feels when he has been cheated or robbed. That's not the emotion such action arouse in the heart of a Socialist.

Lucky people, we Socialists that can live by simply "talking." Didn't Kidder say so? He failed to summarize his statements for the benefit of his readers. Let me do it for him.

Socialists are fools. Socialists are lazy. Socialists are lunatics. I trust the readers of the Blade will profit by his timely warning. ELLA KAUFZ.